



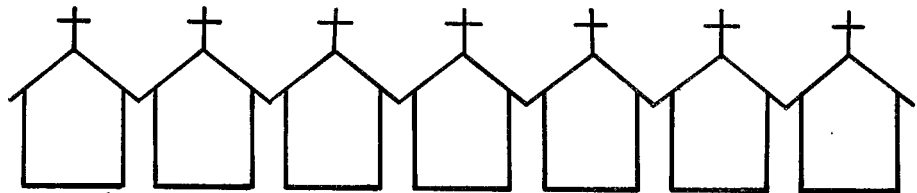
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**BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE**  
Volume VI Number 7 Sept./Oct. 1970  
3444 West Congress Parkway  
Chicago, Illinois 60624 U.S.A.

# RESEARCH ASSEMBLY

When five hundred people move beyond the current trend of pointing to the shortcomings of the modern church, when 500 people move past the cynicism toward the church that is characteristic of so many today, when 500 people meet for four weeks expending sixteen hours a day in study, model building, conversations, lectures, worship, planning, and in individual and corporate spiritual exercises—all on behalf of the local congregations throughout the world—something happens! That something happened on Chicago's West Side this summer during the month of July. The 500 were churchmen from nineteen denominations, from forty-six states, from five Canadian provinces, from eleven nations. From the opening session to the closing celebration four weeks later, the motivating force in the Research Assembly was love for the church. Love born out of recognition that the historic church has, since its inception, been that force pointing to the possibilities of life. Love born out of awareness that the symbology of the historic church was brought into being out of the struggles of the fathers of the faith to record their probings into the deeps of humanness. Love born out of the recognition that it is only the church that stands before the totality of life while committed to embrace and rectify every particular situation.

For fifteen years the staff of the Ecumenical Institute has been researching the means for the renewal of the local church. Summer 1970 brought the results of that research together with the practical experience of laymen and clergymen intimately involved in local congregations across the globe. It was in a real sense the encounter of the



abstract with the concrete, attempting to bring out of that encounter a tactical system to give direction to the energies of those who love the church. The Summer '70 Research Assembly was a process of taking the problems encountered in attempting to be the church in twentieth century society and pushing those problems into high abstraction to get distance and comprehensiveness, then pushing them back into the practical concretion, naming the action or tactic needed to deal with that problem. This intellectual work was done against the backdrop of a time design that became an integral part of the task and accomplishment. Three major areas of emphasis emerged from this backdrop in the experience of the Assembly: a new awareness of the spirit life, a new understanding of

corporateness, and the insight that a tactic is action.

The awareness of the spirit deeps of humanness was heightened by the time design which set aside three hours in mid-day for going beyond spirit life consideration to spirit life exercises. Methods for probing the spirit deeps were utilized through lectures centering on the Corporates, Solitaries, and Journeys charts. The lecture was followed by two hours of silence in which each participant was involved in a structured series of spiritual exercises such as writing prayers, creating montages, reading Soren Kierkegaard's *Purity of Heart is to Will One Thing*, and the use of a common breviary. The import of this dimension of the Summer Research Assembly's life together cannot be overstated. The Assembly participants realized that histor-



# Local Church

ically the church has been that dynamic that stood before the mystery of life and dared to talk about that experience. Their passion became the contemporary rearticulation of that understanding of life that the historic church has known, preserved, and articulated through the ages. They became deeply aware—in the midst of grueling work on the tactical model—that any plan for the renewal of the church without spiritual renewal is futile.

A corporate style was carefully built into the construct and time design of the month to enable the Assembly to experience the reality of its corporate power in both the intellectual and spirit dimensions. But the experience of corporateness was greater than the sum of the



parts structuring it into the life of the Assembly. Complex corporate work, demanding great creativity, produced a sense of common mission in the task of renewing the church that gripped the whole Assembly by the end of the first week. With the exception of six—two bishops of the church and four denominational executives—all present were "grassroots" churchmen. As the long-repeated axiom, "church renewal must begin at the local level, within the local congregation," became frighteningly clear, this new corporateness was experienced as the one kind of grassroots power available for the renewal of the church. The volumes of work produced during the four weeks of the Assembly stand as evidence that the participants related to the church and to each other through this depth corporate stance.

The objective of the Summer Research Assembly was to build a comprehensive model for renewal of the church. This assignment was fulfilled. One hundred eighty thousand man-hours of work produced the eleven hundred page document, *Tactical Systems for the Reconstruction of the Local Church*. The tactical systems make up four books. Book I contains the comprehensive plan and overviews of the entire program detailed in Books II, III, and IV. Book II is the tactical system for developing the cadre, the committed leadership element of a given congregation, to the point that it can become the corporate ministry within that congregation. Book III received heavy attention from the Assembly, for it deals with a design for renewal of the local congregation, including tactics

for all ages and groups. Since renewal of the church can take place only from the grassroots, reconstruction of the local congregation is necessarily the place of major emphasis. Book IV lists the tactical system for the parish. It enables the congregation to love and care for the people of the geographical area for which it has assumed responsibility.

The new understanding of the nature and place of the tactic in the renewal of the church was a major breakthrough. The Assembly saw that a tactic is a specific action, a particular thing to do. Only when the "particular thing to do" in the local church is defined by the comprehensive goal, named, and put on a timeline does renewal become a concrete possibility. In the complex task of renewing the church today, a complete system of tactics is essential. It permits a large proportion of the congregation to participate in a great variety of efforts that form, nonetheless, one renewal thrust.

Further research of the plan will be continued as it is moved to local church situations where controlled experimentation will take place. Pilot churches will be selected after consultation with and authorization by denominations at the national and regional level, and by invitation of the membership of the local church. "Auxiliaries," persons trained and skilled in the methodologies of the model, will be assigned to work with the congregation and pastor in further refining the model. It is anticipated that the experimentation taking place during 1971 will enable more widespread use of the Tactical Systems in 1972.



Summer '70 saw the occurrence of two major events in the life of the global church as major, massive training programs were conducted in Sub-Asia and SEAPAC. Two International Training Institutes were held this summer, one in Hong Kong and the second in Ootacamund, India making a total of three such programs which have taken place in Asia during the past year. These three Institutes mark a turning point in the development of grassroots leadership for the renewal of the Asian church on the local level. There is no doubt that awakened Asian laymen and clergy can be mobilized to create that movement necessary for the renewal of the church. The following article describes the ITI at Hong Kong.

thirteen nations gathered for the opening banquet. The Honorable Mr. Hui Yin Fat, President of the Hong Kong Social Workers Association, spoke on the relationship of the church to social work, after which the delegates were welcomed by Archdeacon James Pong of St. Paul's Anglican Church, Hong Kong, who, in his keynote address, dealt with the cruciality of indigenization as a renewal tool of the church in Asia. The delegates, of whom 94 were men and 35 were women, represented eighteen denominations, the largest being Methodist, Roman Catholic and United Church. Sixty-one were clergy; sixty-eight were laymen whose occupations included government service, industry, business, teaching, medicine, law, homemaking and social work. Sixty three were RS-I graduates. Most of the delegates were in their thirties; several were in their twenties; a few were over fifty. Eleven married couples were included among the delegates. The largest groups came from the Philippines, Indonesia and Japan.



The second International Training Institute for World Churchmen in Asia took place at "Old Halls" on the campus of the University of Hong Kong, Pokfulam Road, Victoria Island, Hong Kong. The six-week Institute, held for the purpose of enabling churchmen from Southeast Asia and Pacifica to further the renewal of the local church for the sake of renewing the world, began on August 2 when delegates from

Hong Kong was an excellent location for the Institute in several respects. Its central location as one of the crossroads of Southeast Asia facilitated the participation of delegates from as far north as Sendai, Japan, as far south as Melbourne, Australia, as far west as Karachi, Pakistan, and as far east as Apia, Samoa. Hong Kong is a thoroughly contemporary, cosmopolitan city which, through its status as a colony of the lingering British Empire and its geographical location in the center of the arena of East-West confrontation, offered a milieu of globality that encouraged serious consideration of the

hong kong: 1970

INTERNATIONAL TRAINING INSTITUTE

COURSE CONSTRUCT FOR THE INTERNATIONAL TRAINING INSTITUTE											
		THE ACADEMIC CURRICULUM						EXTRA FORMAL FORMAT			
		MONDAY & TUESDAY Academic Unit I		THURSDAY & FRIDAY Academic Unit II		SATURDAY & SUNDAY Academic Unit III		WEDNESDAY All Day	FRIDAY Evening	SUNDAY Morning	
THE PRESENT SITUATION	RELIGIOUS METHODS Introduction Solitaries Corporates Journeys				PEDAGOGICAL LAB Philosophy and Methods IMAGINAL EDUCATION		THE LOCAL ORIENTATION	THE CHRISTIAN ESTABLISHMENT	THE ANGLICAN LITURGY	WEEK 1	
	THE CULTURAL REVOLUTION		THE THEOLOGICAL AWAKENING								
THE BASIC	DYNAMICAL SOCIOLOGY Introduction Universal Christian Inclusive				PEDAGOGICAL LAB Seminars and Preparation TEACHING PLANS		THE COMMUNITY WONDER	THE WORLD RELIGIONS	THE EVANGELICAL LITURGY	WEEK 2	
	THE PRIMORDIAL HUMANNESS		THE LOCAL CHURCH								
TOOLS FOR THE	LOCAL CHURCH RENEWAL Introduction Parish Congregation Cadre				PEDAGOGICAL LAB Lectures and Course Constructs LECTURE FORMATS		THE MISSIONAL TRIP	THE SECULAR ESTABLISHMENT	THE SECTARIAN LITURGY	WEEK 3	
	THE GLOBAL SOCIETY		THE URBAN WORLD								
WISDOM	COMMUNITY REFORMULATION Introduction Structurization Organization Actualization				SOCIOLOGICAL WORKSHOP Gridding and Model Building GLOBAL GRIDDING		THE GREAT CELEBRATION	THE WORLD RELIGIONS	THE REFORMED LITURGY	WEEK 4	
	THE SECULAR WISDOM		THE CHRISTIAN TRADITION								
TASK LOCAL	SPIRITUAL TREK Meaning Construct		SOCIOLOGICAL WORKSHOP Problem and Battle Plan PARISH FORMULATION		SOCIOLOGICAL WORKSHOP Dynamics and Training Plan CONGREGATION RENEWAL		THE SPIRIT ODYSSEY	THE COLLEGE CELEBRATION	THE ROMAN LITURGY	WEEK 5	
	THE MISSIONAL FAMILY										
THE SPIRIT MOVEMENT COUNCIL	COUNCIL OF THE INTERNATIONAL TRAINING INSTITUTE: SPIRIT MOVEMENT <i>Movement - strategic objectives - tactical systems - instruments - cadres - social vehicle - State of the Movement</i>									WEEK 6	
	MONDAY FILING NOTES		TUESDAY & WEDNESDAY THEORETICAL DOCUMENTS			THURSDAY & FRIDAY STRATEGY & TACTICS		SATURDAY & SUNDAY THE ENDINGS			

future. The delegates thereby moved beyond national identifications and, out of a growing sense indigenous collegiality were able to function as a unified corporate body in meeting the demands of a common missional task. The facilities of Old Halls were well suited to the requirements of an intensive program of serious education set in an urban Asian context. The co-operation of the university administrative staff and local church bodies contributed significantly to the effectiveness of the total program. Finally, the presence of self-conscious Spirit Movement colleagues from the Hong Kong cadres and covenant group gave the participants an image of concrete possibility for their local situations. A key role was played by members of the three cadres from Chinese-speaking local congregations who served as hosts throughout the program and shared insights from their practical experience during the past two years of teaching RS-I in Chinese and actualizing a community reformulation project in one of Hong Kong's re-settlement areas.

The curriculum incorporated four major areas of emphasis: formal studies, practical training, spiritual nurture, and extra-formal education. In the area of formal studies, the delegates dealt with

fourteen courses which were intended to clarify the understanding of the contemporary world and how the Word in Jesus Christ can be effectively articulated in it. Of these, nine dealt with sociology and theology, and five focused on social, religious, and educational methods. The emphasis of the practical training was twofold. First, it enabled the delegates to develop teaching skills in order to begin re-education in the local church; second, it equipped them with tools and methods for engaging in social change in their particular communities. For these purposes extended pedagogical



laboratories, small group practice teaching tutorials, and community reformulation workshops were conducted. During the final week of the Institute the delegates met as the SEAPAC ITI Council in order to work out concrete strategies and tactics necessary for local church renewal in the various regions of Asia. The spirit nurture dimension of the curriculum was concerned with the development of spiritual depth and disciplined corporateness. By dividing the total body into four, the delegates engaged in mutual care for the needs of each other and performed practical daily chores. During the three evening meals each week when the colleges met, deep personal relations developed and spiritual motivation for common mission was generated as delegates discussed the meaning of the devotional life for the secular world, and reflected upon the nature and meaning of corporateness for effective action. Finally, the academic curriculum of the Institute was set in a context of extra-formal educational procedures intended to motivate the learning process. The first was the location of the university itself which overlooks the east side of Victoria Island, the harbour and Kowloon, and thus continually impacted the delegates with the reality of the urban revolution. The decor, a dynamic display of maps, murals, art forms, charts and symbols, much of which was created by the participants themselves, communicated the fact of the global context, the uniqueness of the cultural gifts of the East, the possibility of a renewed church, the imperative for a new social vehicle, and



the self-consciousness of the spirit man's journey. The daily-weekly time design (see chart) was also a significant factor. Wednesdays were occasions for special events which included missional exploration of Hong Kong, a visit to a resettlement area, a corporate work day on the campus of the university, and a cultural festival in which the delegates demonstrated through food, music, dance, drama, and decor the unique quality of humanness within their own people. Each Friday evening the program offered cultural contacts with Hong Kong, with Buddhism, with Africa, with India, and a college celebration. Participation on Sunday mornings in worship at various Chinese Christian churches in Hong Kong provided a spiritual exercise in ecumenism. All of this was a definite part of one educational process.

ITI: Hong Kong, 1970 was a definite step forward in the Spirit Movement in the church in Asia. People from diverse cultures and nations came together for training in methods for the teaching, acting, and enlivening of the twentieth century church. The magnitude and scope of theological, social, and collegial issues across northeast and southeast Asia and the Pacific are vast. The six-week Institute was directed toward the particular needs and hopes of the thirteen nations which are scattered over more than one third of the surface of the globe. The delegates live a common Asian style. They share a common vision to renew the church today. But there are also many unique cultural and national expressions among these peoples. The delegates believe that church renewal must begin at the local level. These local efforts need individual attention, but they also need a broader vision of unity within the area called SEAPAC and a vision of brotherhood with local churchmen worldwide. This task is severely handicapped until a pluriform social vision is built and the Christ style becomes indigenized in the cultures of the East. It is a long and difficult road ahead. The march has begun.



# ODYSSEY GLOBAL I

Between July 2 and August 2, 1970, thirty-three churchmen travelled together around planet Earth in order to return to Chicago, USA to discover a new self, a new world, and a new mystery.



Every historical religion has had its holy pilgrimage—to Mecca, to the Ganges in Varanasi, to Jerusalem, to Lumbini, to St. Peter's in Rome. Something deeply human is being dramatized in the journey to the holy city, the holy river, the holy shrine. The self-understanding of a particular, historical community is rehearsed and ritualized in the journey in time and space back to the source of inspiration, the source of the creation of the community itself. One participates symbolically in the geo-social reality that is an intimate part of one's life-story.

The renewing church has recently begun to experiment with the secular-religious pilgrimage for our time. Rather than to one city, to one source of religious invention, the twentieth century pilgrimage must be to all cities, to all cultures, to celebrate all time and all space as holy—evoking both fear and fascination, both awe and dread.

Such a pilgrimage—world-wide, history-long and as deep as the human spirit itself—grows out of the Word in Jesus Christ, which alone gives the Church its life and mission. This Word, which has no cultural content of its own, announces that all men are free to live the unique personal and social content of their lives. Since today the Church—and indeed mankind—is literally *global*, any pilgrimage that the Church undertakes must be to pay homage to creation itself—to the diverse cultural-religious inventions of man which have been created and sustained around the globe.

And so during Summer '70 a pilgrimage was made to each of the nine geo-social continents, to each of the six inventions of humanness, to fourteen of the great urban centers of the world and their galaxies of villages: symbolically, a pilgrimage to everywhere and finally to nowhere.

THE GEO- SOCIAL WORLD	THREE SPHERES	SOUTH			
	SIX URS	RED	YELLOW		
	NINE CONTIN- ENTS	LATIN AMERICA	SEA-PAC CHINA		
	FIFTEEN CITIES	Mexico City	Tokyo	Hong Kong	B
	30 DAYS	July 2-4	July 5-7	July 8-9	Ju

## A Twentieth C





**EVERYMAN'S TRIP**

Odyssey Global II was designed to be the twentieth century pilgrimage of every Churchman—not only in its aim to enable a burst of consciousness in every member of a local congregation, but also through its use of ways to unblock "potential pilgrims" who say, "I could never..."

The travel arrangements were made with the intent of bringing the cost within the reach—with some stretching—of virtually any local churchman in the U.S.: \$1500 complete. This relatively low cost enabled each person to decide to invest in his future by raising the \$1500 necessary through gifts, savings, and by obtaining loans. Participants told each other, "Isn't it great to go into debt for something important?!" It became painfully clear that one's debt level is always a decisional and missional matter.

Many of the participants in Odyssey: Global II were employed in business throughout Chicago, and all were able to be absent from their jobs for the entire four weeks. Some received leaves of absence combined with vacation time, while others received special permission from employers by

showing them how such a trip would benefit the company. While the parents travelled, their children participated in the Summer '70 camp program. It was through this corporate structure that many were freed to participate. Any local congregation could establish a similar care structure for children that would include regular school attendance and a common living situation with special evening and weekend activities.

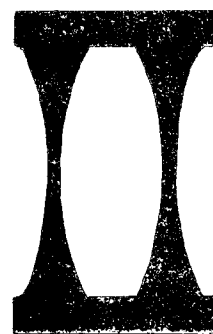
**CORPORATE STRUCTURES**

As an experiment on behalf of the local congregation, the group of 33 structured their internal life as an ecclesiola or "little church." They divided themselves into a "seminary" of study classes, a "sodality" of task units, and a "college" of nurture teams. The seminary classes were responsible for preparing the entire group intellectually to grasp the depths of each culture. The sodality units were responsible for all the practical aspects of the trip such as accommodations, itinerary, program, and baggage, as well as the symbolic life. The college teams then became assigned to leading and carrying out the plans of the group on a rotating basis. In this way every person assumed responsibility for

**ODYSSEY GLOBAL: II**

EAST					SOUTH		WEST				GLOBAL
BROWN					BLACK	TAN	WHITE				ODYSSEY
SUB-ASIA					BLACK AFRICA	MID-EAST	EUROPE				REFLECTION
Bangkok	Katmandu	Calcutta	Varanasi	Delhi	Addis Ababa	Cairo	Athens	Belgrade	Rome	London	Reykjavik
10-11	July 12-13	July 14-15	July 16-17	July 18-20	July 21-22	July 23-24	July 25-26	July 27-28	July 29-30	July 31	August 1-3

entury Pilgrimage



every aspect of the trip: they all became "tour directors."

The major sustaining and enabling power came from the corporate structures and the regular meetings. Every morning a "collegium" was held including songs, worship, a contextual statement, debriefing conversation on the preceding day, and a briefing as to the day ahead. Every Thursday evening a celebrational meal was held as a total ecclesiola, and in most cities the group was joined by local colleagues who reported on the state of the Spirit Movement in their area. Each Sunday the group gathered for the Eucharist. These house church celebrations were highly formal and always engaged the ecclesiola, almost by surprise, in a depth experience of worship and interior healing.

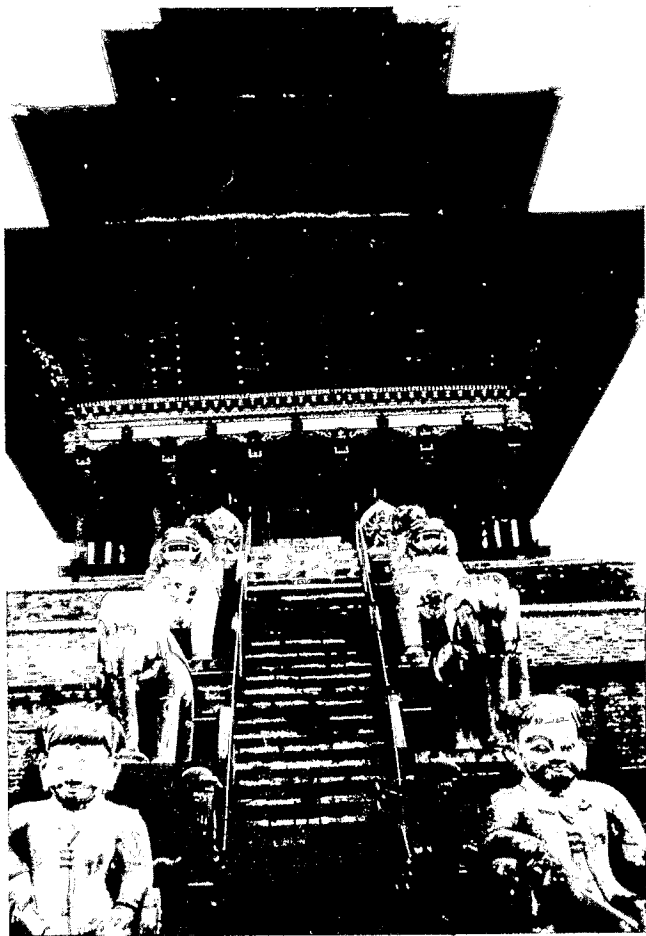
To enable continual reflection on the depth meaning of each particular happening each person kept a daily journal and engaged in a solitary office of meditation, contemplation, and prayer. This provided a way to deal with the onslaught of images, questions, and demands experienced daily.

### *SPIRIT JOURNEY*

If Odyssey Global II is seen as a pilgrimage, then it must be seen as a spirit journey—a journey of solitary consciousness. This journey to the center of the self was enabled particularly in the 2½ day stop in Reykjavik, Iceland, where, in journeying symbolically to nowhere to do nothing, time was provided to interpret the spirit meaning of the journey. While every aspect of life was intensified and transformed, the group was particularly "happened

to" in the encounter with the radical past in each culture as it gave a new context in which to create the future.

From the climb up the pyramids and the dialogue with Socrates at the Parthenon to the witnessing of the rice planting and listening to Buddha's first sermon, all were joined once again to the long struggle of mankind. It was as though one became timeless, belonging to the entire community of saints. It was in the gaze of this community that the demands of the future were received: to create the new religious mode and to give social shape to the collapsing communities around the world.



It was the whirlwind of experiencing the breadth of the globe in thirty days that allowed one to finally say that he was a stranger in a strange land. In this way each person on the Odyssey created his own montage of images of life on this planet and his own story of man. But at the same time one's local community was the primary concern: the three woman participants from 5th City were continually raising implications and demands that came from witnessing both the decay and promise from each city.

It is hoped that through other trips similar to Odyssey Global II members of local congregations throughout the world will receive a fresh vision of the civilizing adventure of mankind and out of the depth and breadth of that vision create a new global social vehicle which must come into being if the precious gifts of religious forms are to play a humanizing role in a world that will be increasingly urban, scientific, and secular.

THE SEMINARIANS PRACTICUM: THE ECUMENICAL RECONSTRUCTION OF THE LOCAL CHURCH

Week I			Week II			Week III			Week IV					
The Spirit Context of The Local Church		Work Church and Cultural Events	The Religious Heritage of The Local Church			The Cultural Situation of The Local Church			Work Church and Cultural Events	The Social Practices of The Local Church		Writing Experiment and Ending Feast		
sat	sun	mon	tue	wed	thu	fri	sat	sun	mon	tue	wed	thu	fri	sat
1. The Theological Revolution 2. The Revolutionary Ethic		discontinuity	1. The Biblical People 2. The World Urs			discontinuity	1. The Contemporary Expression 2. The Primary Community		discontinuity	1. The Historical Dynamic 2. The Local Dynamic		discontinuity		

We see the panorama before us in all its terror and splendor, possibility and fruitlessness. The immensity devours us; we balk at the impossible; we shout,

**“Not I, not I!”**

But we see no one else who will enter that boiling sea; who will take up that bulk of humanity and thrust it into the future. For no apparent reason we move forward to embrace the Awful. One embrace reveals that it is we who are being grasped and we begin to rush toward oblivion as one great being.

Thus ended the Seminarian's Summer Practicum: The Ecumenical Reconstruction of the Local Church. An intensive fifteen-day course for seminary faculty, students, and wives taught by the faculty of The Ecumenical Institute, the Practicum was offered for academic credit for the third time in North America during the last two full weeks in June. Previously taught at Perkins School of Theology in Dallas, Texas and Pius XII Religious Education Center in Detroit, Michigan, the Seminarian's Summer Practicum was hosted by St. Thomas Seminary (Roman Catholic) and Iliff School of Theology (Methodist) in Denver, Colorado.

...We assume the burden of caring for each particle of the chaotic universe. We discover a

host of comrades pushing up beside us. We set our face for a one thousand year task.

The Practicum is one of the Spirit Movement's newest training tools to enable the reconstruction of the local church, a tool which is intended to supplement the seminarian's formal and practical theological education as well as to provide the context for vocational commitment to the local church as the necessary focus of ministry. The Practicum is designed to enable the emerging clergy to grasp in a relatively short period of time the intellectual, social, and religious methods necessary for the renewal of the church at the local level. The Practicum deals primarily with the gestalting of the religious and cultural wisdom of the twentieth century into a broad picture which allows the participant to construct a new perspective on his seminary education. The Practicum thus enables the crucial depth integration of the seminarian's present struggles with the whole course of human history while at the same time intensifying the demand of his theological study. The second emphasis of the course is on the practical methods for enabling the local church to transform the human spirit and the social order for the sake of the future. The Practicum deals directly with the question of how the church can relate in both word and deed to the culture in which it finds itself, being both faithful to the gospel and sensitive to the imperative of the times.

Through common work and worship, celebrations, and times of discontinuity, the Practicum enabled the recovery of genuine corporateness in commitment to a single task of radical reconstruction. Of particular significance were the workshops designed to equip the participants with the invaluable twentieth century tools of grid-ding and problematting a given geographical area, as the basis for building a model and time line. It was recognized that only through such methodologies would the overwhelming task of renewal both of obsolete images of vocational commitment and of the role of the local church in the civilizing process be accomplished. Experimentation with the dynamics of the New Religious Mode provided a deeper sense of the significance of symbolic life in sustaining and nurturing the local congregation and focused the demand to intensify the spirit life and the solitary journey of all the participants.

The Seminarian's Practicum can be taught on any campus on the continent in ten days to two weeks. Invitations are presently being accepted from seminaries across North America for Practicums to be held during the Fall, Winter, and Spring Quarters of the coming teaching year, with Summer '71 bringing another nationwide Seminarian's Practicum.

**A PRACTICUM  
FOR  
SEMINARIANS**

The formation of culture is the process of creation and socialization of symbols grounded in the deeps of humanness. These symbols express for masses of people that deepest self-understanding which creates out of culture a society. This process is necessary in transforming social reality. The youth culture or counter culture in twentieth century society is an expression of the dynamic of symbolic social transformation which describes the fundamental polarization between this counter culture and the established generation.

Arising from the self-understanding of post-modern civilization which has given birth to the economic, political, and cultural creativity of the middle class, the youth culture has come to express, as no other mass secular movement, the possibility of a new social symbolization which authentically responds to the demands of the twenty-first century. In its emphasis on the possibility of human sociality, the integrity and significance of the human spirit, and the necessity of historical and existential self-consciousness, the counter culture expresses a futuristic idealism that has shaken the foundations of post-modern civilization. But without a realistic social model and plan for its realization in the present social fabric, this floating idealism has produced violent confrontation with forces which continue to socialize the symbols of bourgeois civilization. The failure to actualize the vision of the counter culture has resulted in widespread cynicism.

This cynicism and despair only intensifies the polarization in society of the creation and socialization aspects of the single dynamic of authentic social transformation. The counter culture is a rapidly accelerating social movement which would make a significant contribution to the



creation of the new symbol system and social order for the coming century, yet it is in violent opposition to those existing social forces which alone can make such a social transformation possible.

It is into this context that the Spirit Movement has of necessity thrust itself. The primary tool for the permeation of the global youth culture is the experimental Youth Culture Course.

It is crucial that the role of this course be seen clearly: it is, in the first instance, not designed specifically to bridge the generation gap, to reopen the lines of communication between youth and existing symbols of social authority, to rid the youth culture of its perversions and reductions, or to define in any way the focus of the responsibility of youth for the society out of which it has grown. Yet it will do all this. In one sentence the Youth Culture Course is designed to enable the counter culture to be an authentic counter culture; that is, a creative social dynamic which while posing questions to the old order creates the new, which while visioning the future form of civilization is concretely engaged in bringing that into being in the present society, which while inventing the new honors the old as the only means whereby the new becomes a reality.

The Youth Culture Course is a tool for developing a new social perspective on human and social creativity: a perspective which offers youth an objective picture of the twentieth century and their role in its formation, a perspective which raises the possibility of authentic response to the general collapse of long-standing images of personal identity and vocational obedience, and a perspective which demands the continual creation of images of social responsibility and creative involvement in the civilizing process. It is, in short, a call to freedom.

# YOUTH CULTURE

# **“Council V of the global Spirit Movement is an historic event which symbolizes the grass-roots decision of local congregations to unite in reconstruction of the church. . .”**

With this understanding Council V of the North American Continent of the Spirit Movement called to a close its historic meeting of August, 1970, held on the Chicago campus of The Ecumenical Institute. This council marked the beginning of a new phase in the movement of renewal: experimentation in local congregations with a complete tactical model for the renewal of the local church. Developed during this past July by the Summer '70 Research Assembly, the model makes possible for the first time a concerted, coordinated program of reconstruction by a local congregation.

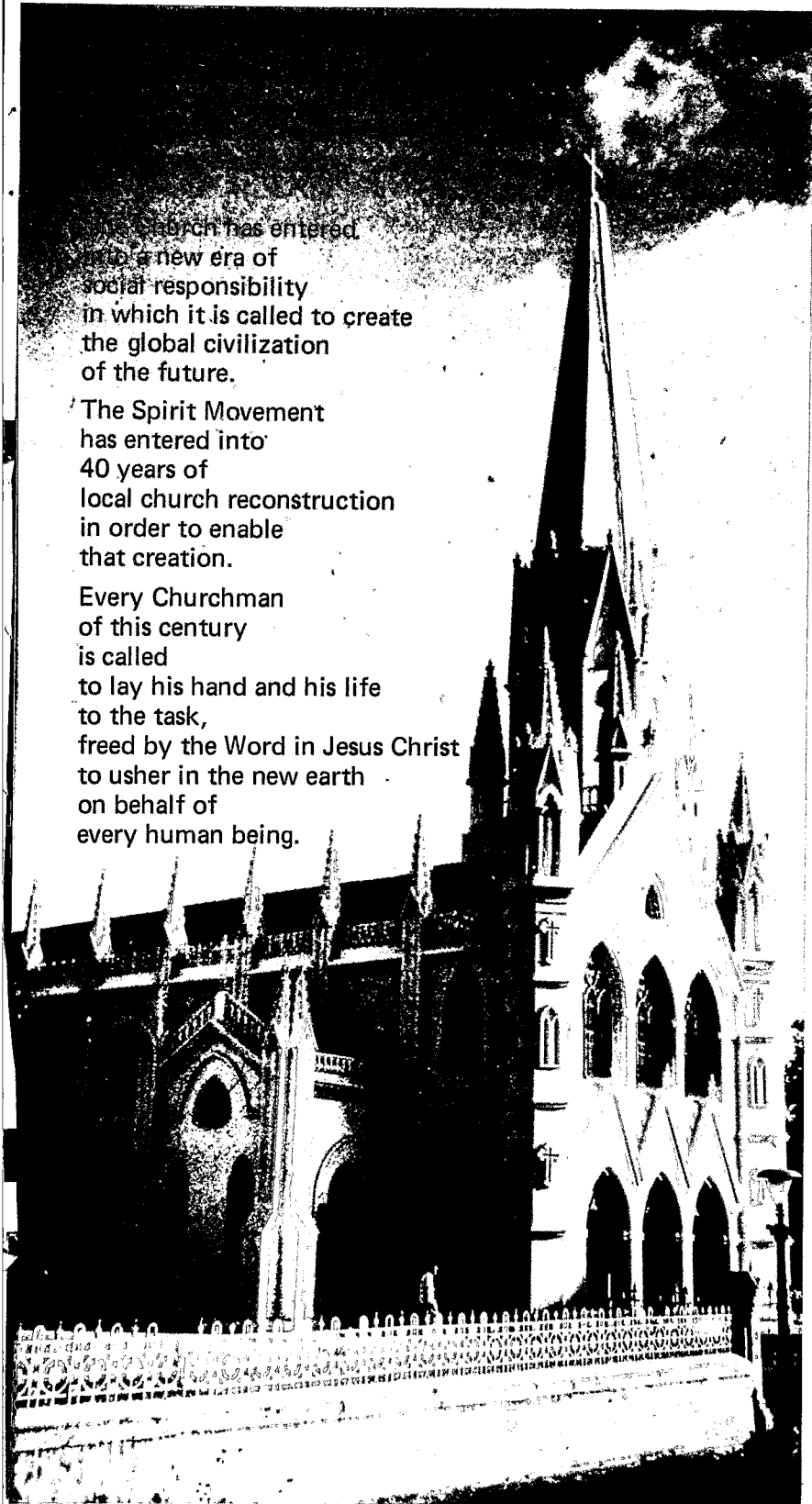
This new phase, due to begin in January 1971, is the culmination of over ten years of research, model building, and experimentation with parishes, congregations, and cadres by movement colleagues. Council V decided that experimental congregations would be chosen this fall according to comprehensive guidelines including: approval of congregation and denomination, commitment of clergy and lay leadership, and financial self-sufficiency. Each participating congregation will be assigned an "auxiliary" who will interpret the tactical model, a model which does not replace any existing program in the congregation's life but rather provides a systematic approach to deepening and unifying every aspect of the congregation, parish, and cadre.

This period of experimentation, called "Phase II" in contrast with the preceding research, is scheduled to last for a year and a half. During this period the various experimental congregations will be aided by a continuing series of consultations

and training sessions designed to nurture the renewal process, provide for exchange of new insights, and obtain helpful experimental data for the future of the entire project.

Council plans call for Phases III and IV to follow in the years ahead, involving the participation of increasing numbers of congregations in the then-tested model program. Preparation for these later phases will begin immediately through the serving and enabling of local congregational life in such a way that the possibility and necessity for the reconstruction of the local church becomes evident to the congregation. In addition, systematic course recruitment must go on, centering on inviting pastors to the Parish Leadership Colloquy, so that ministers and laymen may be equipped with the practical methods and theological clarity which will permit their congregations to participate in Phase III.

The significance of the event of Council V as a turning point in the Spirit Movement lies in the fact that the movement now has both a specific model and a projected series of phases by which to hold itself accountable to its decision to be responsible for the transformation of the local church. Each colleague and each cadre now faces a new decision about the future: "How can I assist my congregation in renewing itself through participation in this comprehensive tactical reconstruction model built out of the experience of hundreds of my fellow churchmen?" A new and specific possibility now stands before every local church.



The Church has entered  
into a new era of  
social responsibility  
in which it is called to create  
the global civilization  
of the future.

The Spirit Movement  
has entered into  
40 years of  
local church reconstruction  
in order to enable  
that creation.

Every Churchman  
of this century  
is called  
to lay his hand and his life  
to the task,  
freed by the Word in Jesus Christ  
to usher in the new earth  
on behalf of  
every human being.

### CREATION

*(Tune: "Early in the Morning")*

*We stand beyond our life and see,  
We stand beyond our death and really see,  
What's required of men who give their Death to History.  
And it is now that we must do  
What other ones must always seek to be,  
To discover what's required of us to set men free.*

- 1. A time to set forth the new demand,  
A time to look into the past.  
For without "what has been"  
There is no "yet to be."  
Nothing that we do then could last.*

#### CHORUS

- 2. No more must men live in poverty,  
No more in strife and disarray,  
For when all the men  
Create all the earth,  
That shall be the new day.*

#### CHORUS

- 3. In those who chose to be all there is  
Pain and misery are lost:  
Transformed because  
They bring forth human life.  
New life never comes but from a cross.*

#### CHORUS

- 4. The global task now has claimed our lives.  
Who knows where our bodies they shall find?  
But with us anew  
Now the Mystery appears,  
The meaning of the life of all mankind.*

#### CHORUS

## Phase I

research  
into parish,  
congregation,  
cadre

## Phase II

experimentation  
by local congregations

## Phase III

demonstration  
of renewal

## Phase IV

replication

1970

1970

1970

1970

† THE YEAR THAT THOSE WHO **LOVE THE CHURCH** PRODUCED A COMPREHENSIVE RENEWAL MODEL FOR USE BY LOCAL CONGREGATIONS ACROSS THE GLOBE  
† THE YEAR THAT THOSE WHO **LOVE THE CHURCH** REDEDICATED THEMSELVES TO THE 40-YEAR TASK OF RECONSTRUCTING THEIR LOCAL CHURCHES FOR THE SAKE OF BUILDING A NEW EARTH  
† THE YEAR THAT THOSE WHO **LOVE THE CHURCH** ARE CREATING NEW PRIORITIES FOR THE USE OF THEIR INCOME IN ORDER THAT NONE OF THOSE WHO **LOVE THE CHURCH** WILL BE DENIED PRACTICAL COURSES TAUGHT IN THEIR CITIES, ADEQUATE CONSULTATION ABOUT THEIR PARTICULAR CHURCHES, OR CONTINUING NURTURE AT THE SPIRIT LEVEL FOR THE LONG, DEMANDING TASK.

i.e.  
Newsletter of The Ecumenical Institute  
3444 W. Congress Parkway  
Chicago, Illinois 60624

SEPT./OCT. 1970

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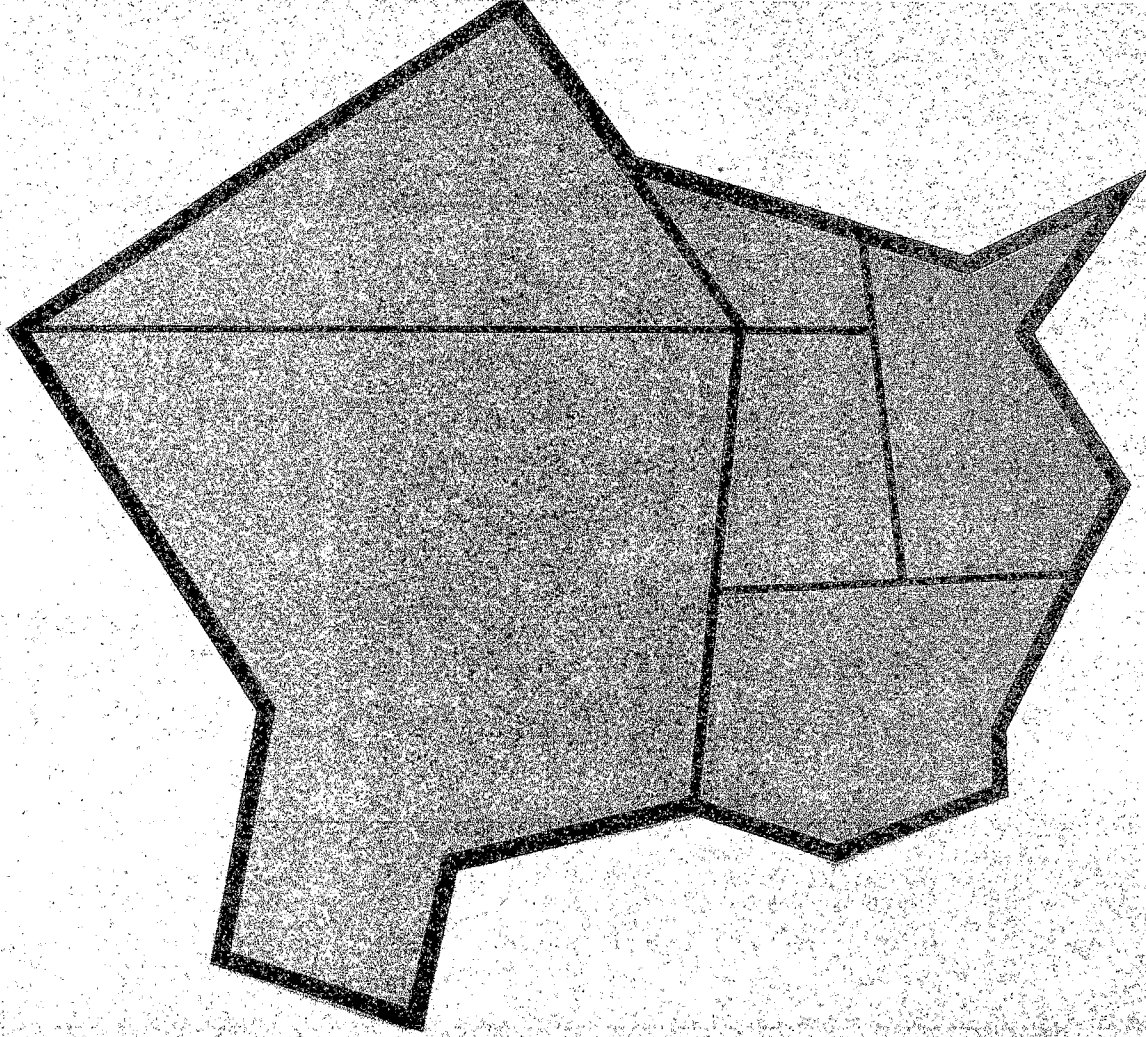




# 1970-71 CALENDAR

In every dimension of life is heard the cry for structures responsive to human needs, for an understanding of the depth problems of human existence, and for a style which embodies the possibility which is ours. A renewed human community will finally be created only out of a comprehensive model for both restructuring human relations and reformulating human consciousness. It is within this context that the Church forges out of the wisdom of the past and the demands of the future a human vision of the social order and the individual life style. It is to this task that aware twentieth century men are called: to participate freely in the disciplined creation of the future.

The Ecumenical Institute, a division of the Church Federation of Greater Chicago, is a research and training center for the Church in North America. Founded by concerned churchmen out of a resolution offered in the Second Assembly of the World Council of Churches at Evanston in 1954, the Institute is a response to the need for equipping the laity to meet the critical demands upon the Church in the twentieth century. The Institute offers a comprehensive curriculum of religious and cultural studies through 36 regional training centers in North America. The extensive training program provides the tools and creates the context for the effective engagement of laymen and clergy in the re-creation of the Church as mission. Focusing on the historical form of the local church, the Institute conducts research and experimentation at the local level in community reformulation, contextual re-education, and human motivation designed to develop the methods and resources necessary for every man to participate in the shaping of global society.



# THE ECUMENICAL INSTITUTE



# A comprehensive curriculum of religious and cultural studies for laymen and clergy

## RS-I THE THEOLOGICAL REVOLUTION

A prerequisite course focusing on the basic, spirit questions in the post-modern world: problems of authentic self-understanding, decision-making, vocational significance, human relations, and creative participation in civilization. The aim is to enable participants to think through for themselves who they are and how they can involve themselves in the present age.

## CHRISTIAN MEMORY

### RS-IIA THE HISTORICAL CHURCH

A study in the theology of the fathers of Christianity amid the milieux of their eras. Writings by men of faith are scrutinized for the Christian community during the ancient, medieval, and modern periods.

### RS-IIB THE NEW TESTAMENT

A study of the witness to the Word in history made by the early Christian community. The perspectives of John, the Synoptic writers, and Paul toward the event of Jesus Christ are examined together with the basic cultural heritage of the Greek, Hebraic, and Gnostic life styles.

### RS-IIC THE OLD TESTAMENT

A study of the understanding of God present in historical living as known to the people of Israel. The life stances taken in the wisdom writings, the prophetic pronouncements, and the covenant law are probed in the context of the historical background of the ancient world.

## REFORMULATION MODELS

### RS-IIIA THE LOCAL CHURCH

An analysis of the new image of the Church as mission to history. The interdynamics of the parish, local congregation, and cadre are examined in depth, and practical models are forged in workshops on witnessing and justing love, worship, study, and enabling discipline.

### RS-IIIB THE ECUMENICAL MOVEMENT

An analysis of the people of God in history as they are manifested in the faiths of today. Papers from Protestantism, Catholicism, Judaism, nationalism, communism, and humanism are used to explore the issues and dilemmas of spirit men in the universal human community.

### RS-IIIC THE WORLD RELIGIONS

An analysis of the human ur-images by which people live out of their distinct cultural inheritance. The articulated visions of cultural leaders in civilization today are analyzed in order to reveal the unique gifts of Africa, the Far East, Sub-Asia, the Middle East, Latin America, and the West.

## CS-I THE CULTURAL REVOLUTION

An introductory course on the scientific common sense, urban style and secular mood of the post-modern world, which requires a revolutionary response, skill at model-building, and a decision to act concretely to renew our social context. The aim is to cultivate people of wide vision trained to perform the practical tasks demanded for full humanness in our world.

## CULTURAL WISDOM

### CS-IIA PSYCHOLOGY AND ART

A study of cultural wisdom relative to understanding individual human beings. The science of psychoanalysis is examined in its biological, social, and rational schools in tandem with the impressionism, expressionism, and intentionalism of the arts.

### CS-IIB SOCIOLOGY AND HISTORY

A study of cultural wisdom pertaining to the social dynamics in the human community. The science of sociology involving analytical models for the economic, political, and cultural aspects of society, is over against history, the objective, rational, and existential appropriations of humanness.

### CS-IIC NATURAL SCIENCE AND PHILOSOPHY

A study of cultural wisdom regarding the comprehensive grasp of human existence. The natural sciences of biology, physics, and mathematics are placed in relation to the philosophical approaches present in analytical, existential, and metahabit intellectual postures.

## RESPONSIBILITY MODELS

### CS-IIIA THE INDIVIDUAL AND THE FAMILY

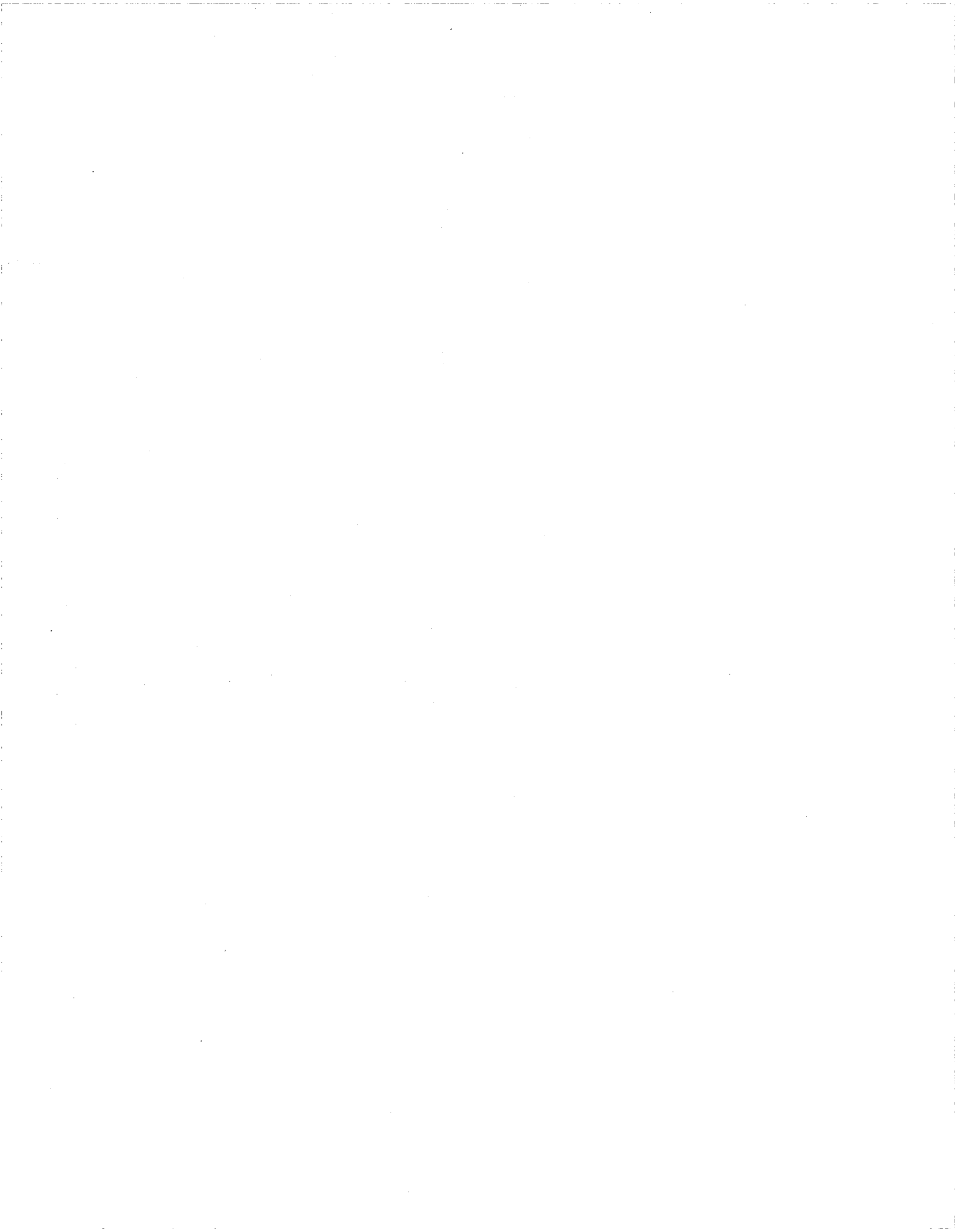
An analysis of domestic life, the marriage covenant, family structures, and the new image of the family as mission. Through workshops new models are created for the roles of the sexes, the budgeting of life expenditure, and the symbolic relationship of the generations.

### CS-IIIB THE COMMUNITY AND THE POLIS

An analysis of the structures in the inner city, suburbia, and outlying communities as segments in the metropolitan world. Model-building methodologies are used to grasp a vision for local economic, political, and cultural reformulation.

### CS-IIIC THE NATION AND THE WORLD

An analysis of the situation around the globe economically, politically, and culturally. The problems, goals, and strategies for the future world are brought together in the creation of models for a responsible citizenry.





# Special courses and advanced training for parish leaders & clergy, high school & college students, teachers & social workers

## PLC PARISH LEADERSHIP COLLOQUY

...an intensive study of the twentieth century theological revolution as it has reformulated the stance of faith for contemporary man. In eight sessions the course moves through the Church's prior task of clarifying the Word to its present struggle to pour its theological wisdom into new sociological constructs, providing Church leaders with practical tools, methods, parish and local congregation models in response to the imperative of Church renewal.

## IMAGINAL EDUCATION

The global educational crisis as reflected in the local school is the context for an intensive analysis of image reformulation, comprehensive curriculum development, and the vision of education for humanness.

## DYNAMICAL SOCIOLOGY

A study of practical social methodologies for structural reformulation of urban social services. Local community problems are analyzed in the context of the vision of a more just society.

## THE URBAN ACADEMY

...offers a six-week curriculum for Black Churchmen who see the demand for in-depth training of effective leadership to assume responsibility for the future of the Black church, the urban world, and a global society.

## THE ACADEMY

FOR GLOBAL CHURCHMEN ...an intensive eight-week program providing tools for social effectiveness, intellectual breadth and clarity, and methods of spirit nurture. Write The Ecumenical Institute for details.

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Catherines	Mississauga	Sault St. Marie	St Hyacinthe	Rivier-du-Loup	Saint John

### RTH

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**Fall 1970**

PLC	October 6-8	October 13-15	October 20-22	October 27-29	Nov. 3-5	Nov. 10-12	Nov. 17-19	Nov. 24-26
RS-1*	October 9-11	October 16-18	October 23-25	Oct 30- Nov. 1	Nov. 6-8	Nov. 13-15	Nov. 20-22	Nov. 27-29

**Winter 1971**

PLC	January 5-7	January 12-14	January 19-21	January 26-28	February 2-4	February 9-11	February 16-18	February 23-25
RS-1*	January 8-10	January 15-17	January 22-24	January 29-31	February 5-7	February 12-14	February 18-21	February 26-28

**Spring 1971**

PLC	April 6-8	April 13-15	April 20-22	April 27-29	May 4-6	May 11-13	May 18-20	May 25-27
RS-1*	April 9-11	April 16-18	April 23-25	April 30-May 2	May 7-9	May 14-16	May 21-23	May 28-30

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